THE Methodist Woman

OCTOBER - 1944

Edmund Burke once said to the British Parliament, "Gentlemen, you should study larger maps. A great empire and little minds go ill together." Since it is not an empire, but a world family that we want, Methodist women should study bigger and better maps. Let us begin with Southeast Asia.

THE METHODIST WOMAN

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The Methodist Church

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Who's Who

THIS ISSUE. While this issue deals with our work in Southeast Asia and ties in with the study theme for 1944-45, it also covers some of the major needs in the postwar world . . . these needs will be featured in the *Crusade for Christ* appeal to the churches. The November and December issues of *The Methodist Woman* will feature the *Crusade for Christ* in areas other than Southeast Asia. Study these three issues together. As a background for these, re-read the May, 1944 issue on Postwar Needs.

***Mrs. H. W. B. Detwiler*, Vice-president Northeastern Jurisdiction Woman's Society of Christian Service, member of Board of Missions and Church Extension.**

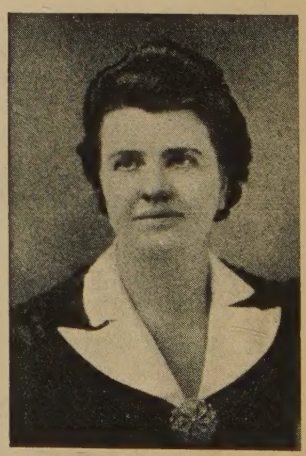
***Charles A. Fahs*, Director of Missionary Research Library. These articles are based on research by Mr. Fahs, preparatory to uniting mission work of denominations merging into the new Methodist Church.**

***Mrs. Otis Moore* and *T. W. Donohugh*, Executive Secretaries for India, Burma, Malaya.**

***Miss Mabel Marsh*, missionary to Malaya.**

***Mrs. Velma Maynor* and *C. W. Iglehart*, former Secretaries for Korea, Japan and Philippines.**

***Marion Walker*, missionary to Philippines.**

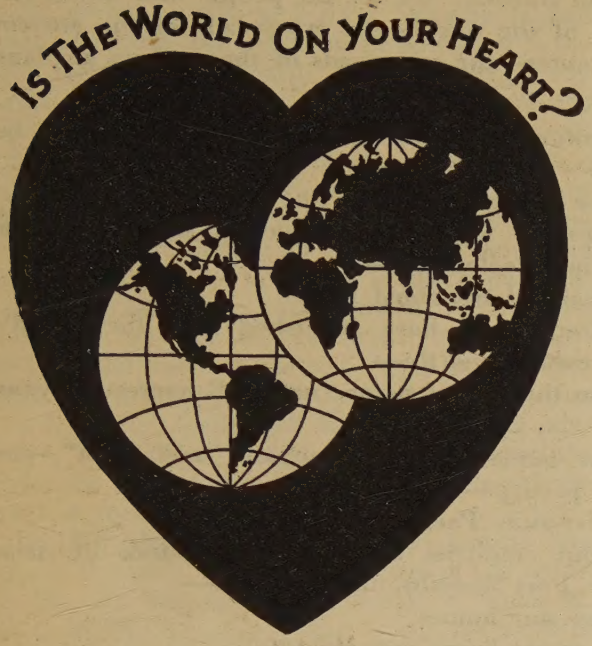


MISS LUCILLE COLONY

Executive Secretary for India

(Note: We regret that the picture of Miss Colony was lost on the editorial desk and was not included in the September issue of *The Methodist Woman*.)

The Methodist Woman



A Meditation

By Mrs. H. W. B. Detwiler

IN THIS singular manner of expression, Gypsy Smith describes at length the different worlds in which we live: "The galaxy of mighty stars, held in their Creator's hands, thrills the scientific world. The magic beauty on the tinted wings of a butterfly, enough to drive an artist crazy, is another world. The unutterable loveliness of the flower world or the great feathered chorus all place us in a world of one kind or another."

Hans Andersen, in his striking fairy tale of "The Butterfly," delights me as he brings us back to the world in which we daily live. The Butterfly has beautiful experiences as he whispers from plant to plant and learns the secret of the wild flowers in the out of doors. Finally he is stuck on a pin and hung on the curtain in a room. He overhears the house plants talking to themselves and he quietly observes, "One can hardly believe a plant in a flowerpot; they are too much among human beings." Before we can answer this question suggested by our meditation theme we must consider the world which is truly ours! Which world do I choose to have upon my heart? Is the world on my heart? Does it cover just one area? Is my heart in the Blue Pacific because my boy or girl is there? Is it in a camp, a hospital, or centered in my family, or in my Church alone? How large is my world? How large, really, is my heart?

She was a little woman with a brave heart! Pearl Harbor came and her boy was taken; several months later her husband died. Sympathetic visitors called. After condolence was made, one hoping to be helpful suggested how thankful they were she had such fine insurance. The little woman expressed gratitude for sympathy, and stated briefly to her callers, in magnificent Christian poise, she was going to work and the insurance was going into the bank. The insurance to send the first missionaries back to Japan when the war was over. Is my heart big enough to forgive a world of hate? When I pray for my boy, for my country, for my Allies, do I pray for my enemies? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In the last week I have sat at the feet of a great Christian ambassador of Russia. His brilliant appeal and humble pleading urged our prayers for his people, his ruler! During the same day Dr. Mary Stone and Miss Jennie Hughes, in vivid word pictures, in heart-searching messages, brought China's dire need for praying hearts.

Do I use the world map as my prayer book or my prayer list? Is the world on my heart? Do my eyes see skin color or soul color? Does my Woman's Society mean a whole world of glorious opportunity? Is my heart BIG enough to covet not only a larger membership, but a praying, studying, working group that will bring women and children from the whole world, or from next door into the very presence of our meeting, and in so doing bring them to Jesus' feet? Does my Spiritual Life Committee do the work alone? Do I put not only my time, my energy, but my prayer life into my local society? Dear hearts, only the beauty of Jesus can clean and clear the ugly smirch across our sin-scarred world.

"Their hearts burned within them as He walked with them." The WORLD has tried all else, they have not tried to walk with Him. Could the story of the little girl be true of our group? She stole the dress and was arrested. She told the judge she wanted to be in prison, for it was there her brother found Jesus. She had been to church, but no one helped her to find him there!

In contrast to that challenge comes an answer

(*Continued on page 27*)

We Are the People of Southeast Asia

By Gertrude J. Rinden*

Philippines

Thailand

WE ARE the people of Southeast Asia. We are the people of Oceania, the Netherlands Indies, the Philippines, French Indo-China, Thailand, British Malaya, and Burma. We are the people who live at the crossroads of the world—the crossroads of the ancient shipping routes—the crossroads of the modern airplane routes—

Four centuries ago our spices caused America to be discovered—

You have known us for our tin, tobacco, and tea—

Long ago the wealth of our green, tropical islands turned us into "colonies"—

Only Thailand remained free—

As "colonies" we have furnished half the world's supply of rubber and tin—

Have you thought of us as "natives," harvesting your tires?

And our lands as strange—"sand and palm",—or "jungles", perhaps—

In the far-away Pacific.

Today our countries are the battlegrounds of Asia, Corregidor, Port Moresby, and Rangoon—

These are our homes.

Your boys are living with us now.

We are fighting side by side—

For freedom.

It's funny to see them discover *us*—

As people, as friends, as brothers,

They are surprised at our education, our hopes for freedom, our world-wide interest. Where they expected to find only cannibals, or savages, or "natives" tapping rubber trees—

They have found kindly stretcher-bearers,

And our nurses who have given them their own blood.

Many of your American boys had never heard of Bangkok Christian College, or the great Christian Agricultural School at Pyinmana.

These institutions have meant everything to us—

In them we have had our opportunities—

To learn, to create, to be free.

In these we have become members of the world-wide Christian church.

In these we have felt a bond of fellowship

With you.

Now, we are all getting acquainted.

There can be no turning back.

Our destiny is linked with yours.

Our world—your world.

This is one world.

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*"In Discussion and Program Suggestions for Seniors on Southeast Asia," by Gertrude J. Rinden, for use with *West of the Date Line*, by Constance M. Hallock. Used by special arrangement, Friendship Press, New York.

Methodist Beginnings in Burma

By Charles A. Fahs

BURMA, with an area comparable to Texas, lies on the Bay of Bengal between India on the west and French Indo-China and Thailand on the east. Its outstanding geographical feature is the series of hills and rivers running fanlike north and south, the fertile valleys spreading as the delta region is approached. The great Irrawaddy River and its tributary, the Chindwin, are the natural thoroughfares of this warm and humid country. The population (1939) of 14,667,146 is composed chiefly of Burmans and a number of aboriginal tribes, with more than a half million Chinese. Migrations from India and China were adding about 75,000 annually to the population.

Since its separation from India in 1937 Burma has been a partially self-governing unit of the British Commonwealth of Nations. Until the invasion, there was a Resident, but the country elected its own legislative bodies and had a responsible ministry. The cabinet and premier escaped from the in-coming Japanese and established their government in India.

In 1879, the Rev. and Mrs. R. E. Carter were sent to Rangoon. Moreover, a group of Christians in that city had appealed to the Rev. James M. Thoburn, in Calcutta, to start Methodist work in Burma. Mr. and Mrs. Carter reached Rangoon before Dr. Thoburn but were soon joined by him and the Rev. F. A. Goodwin. Evangelistic services were held and an English-speaking church was started. This proved to be one of the strongest of the whole English-speaking Methodist churches which came into existence in Southern Asia in the last third of the nineteenth century. Non-English-speaking Methodist congregations began to come into existence in Burma about 1900.

The new field was at first included within the bounds of the South India Conference. When the Bengal Conference was organized in 1888, a Burma district was made part of it. In 1893, the boundaries of the Bengal Conference were adjusted and the Bengal-Burma Conference came into existence. In 1901, the Burma Mission Conference was organized, this becoming an annual conference in 1927. From 1901 to 1916, the whole mission conference consisted of but one district. In the latter year, work in the Burmese language was made into a district, and to a second district was assigned the varied work in English, Tamil, Telugu, Hindustani, and two Chinese dialects (Hokien and Cantonese). In 1922, this composite district was subdivided so that the conference came to comprise a Chinese, an English, an Indian, and two Burmese districts.

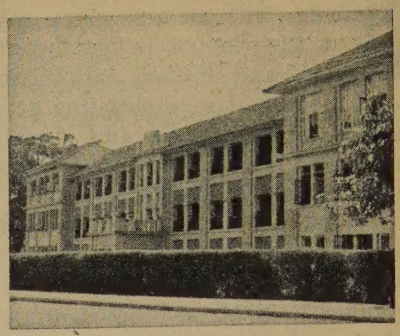
The first missionary to be sent to Burma by the Woman's Foreign Missionary Society was Miss Ellen Warner, who reached Rangoon in 1882 and started a girls' school immediately on arrival. Miss Julia Wisner, appointed in 1885, also worked in this school. Later work was established at Kalaw, Pegu, Rangoon, Syriam, Thongwa, and Twante.

The Woman's Division of Christian Service had the following work:

Schools	Staff			Enrollment			
	Amer.	Nat'l	Kgt.	Prim.	Mid.	High	Tot.
Thongwa—							
Neil Dexter Reid	..	2	...	33	9	...	42
Rangoon—							
Burmese Girls' High	1	18	...	294	77	74	445
Chinese Girls'	1	11	...	224	79	...	303
English Girls' High	1	27	139	239	127	55	560
Kalaw-Kingswood—	3	9	..	106	43	24	173
Village Schools (13)	..	19	96	336	4	...	436
Totals	6	86	235	1,222	339	153	1,949

Burman Girls' High School, Rangoon

Dormitory, Kingswood School, Kalaw



Methodist Girls' School, Rangoon

Burma After Tragedy

By Mrs. Otis Moore

and

T. S. Donohugh

ANYONE who has read *Burma Surgeon* will appreciate something of the extent of the destruction that swept the country with the Japanese invasion. Between February and May the whole campaign was done, cities laid flat, countryside scoured, population scattered. Perhaps no country has piled up in so short a time so great a sum of human pain.

In the stronghold of Buddhism the Japanese found good friends among the priests and other leaders. Whatever form they may have given their so-called independent government, one may be quite sure that the thousands of priests and their followers are capitalizing on the cry, "Burma for the Burmese," and making it mean, "Burma for the Buddhists."

But Buddhism has given Methodism some of its strongest Christians. At the time of the invasion all the ordained Burman Methodist pastors but one were converts direct from Buddhism. We were not a strong church numerically—only about three thousand; but while the Baptists had their great success among the Karens and other hill peoples, we Methodists were making real headway among the Burmese. Methodism also provided leadership in Christian work for the large Chinese community and for the Anglo-Indians as well as for the Hindustani, Telugu, and Tamil groups from India.

This varied work was carried forward with a very small appropriation from this side. Flourishing schools were maintained by government grants and tuition fees. Whether these can be continued after the war is problematic. The churches paid their own way. Such support can scarcely be expected at once when the country has lived through the reconquest, but it will be renewed as soon as the church can be gathered together again. We shall need to help in the restoration of destroyed buildings and give temporary assistance for a period of two to four years.

When all missionaries were driven out of Burma, many of them escaped to India. There the Burma Christian Council was reconstructed, with officers drawn from the four leading churches at work in Burma—Anglican, Baptist, English Methodist, and American Methodist. Within a few months after the exile the Council had begun active planning for the return. Since Methodist missionaries had been promoters of the Burma Christian Council from its very inception, they naturally took a large part in its new plans. They report that with all suggestions subject to review by the

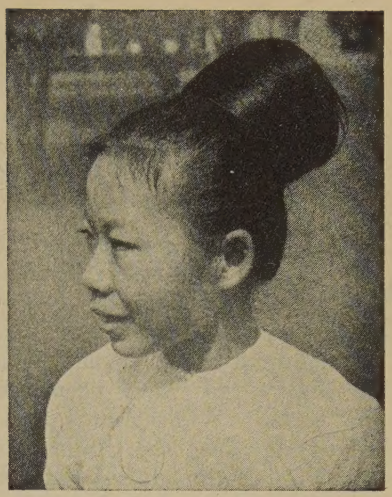
church that remains in Burma, the Council proposes to go forward on a basis of thoroughgoing co-operation.

The Burma Christian Council proposes that Judson College shall be the one Christian college and that all shall share in its support, that the schools shall be set up with reference to the needs of the total Christian community without duplication and without regard to previous affiliations. There is to be a stronger emphasis on rural and medical work. A united literature program has been drawn up on a comprehensive basis, including a complete series of texts for church schools, and some of these are already in production in India.

Our Methodist missionaries exiled from Burma have held two meetings in India and have recommended full co-operation with these plans. They urge, as we do, that The Methodist Church shall prepare now to bear its full part with the other responsible Christian bodies in re-establishing the work of Christ in Burma.

The preceding article, by Mr. Charles Fahs, on Methodist beginnings in Burma, gives in detail our properties in Burma, including staff and enrollment in schools, up to the time of the invasion.

The immediate need following the war will be the re-assembling of our missionaries; some will need to come home on furlough who are at the present time in India; new missionaries will need to be recruited and trained for the task ahead; those who returned home will need to be prepared to return to the field and special training will be necessary in order for them to meet the situation in the new Burma. Christian workers have lost their homes and all their possessions. Money will be needed for food, clothing, shelter, and equipment for emergency relief. Churches and schools that have been destroyed will need to be rebuilt; new schools for the training of Christian workers will need to be erected. Emergency community health services need to be installed. Some of these needs will be realized by the appeal for $25,000,000 in the Crusade for Christ postwar appeal. Some of the need will have to be met in the regular budget of the Woman's Society of Christian Service. May we match the need of the hour in Burma!



Much of the success of the Christian movement in Burma will depend upon these loyal and consecrated Christian women

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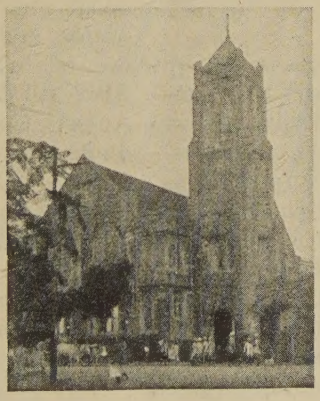
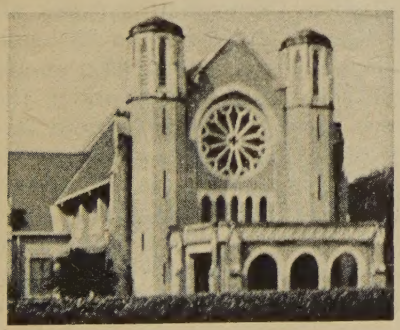
Methodist Church, Rangoon



English Methodist Church, Rangoon



Chinese Methodist Church and School, Rangoon

Methodist Beginnings in Malaysia

By Charles H. Fahs

MALAYSIA is composed of the peninsula of Malaya and the thousands of islands which we call the Netherlands Indies. This rich tropical world, Asia's Land of Promise, is a strange mixture of peoples. Various branches of the Malay race have been there since prehistoric times. While many nationalities have flocked to Malaysia, the Chinese and Indian settlers outnumber the others, and even Malays in some sections.

Malaysia has had three distinct political divisions:

Malaya: The Malayan British-protected States and the Straits Settlements, a Crown Colony, on the Malay peninsula and its closely adjoining islands. Population, 5,270,585.

Sarawak: An independent state with an English rajah on North Borneo. Population, 475,000.

Netherlands Indies: Also called Indonesia, an integral part of the kingdom of the Netherlands, include Sumatra, Java, most of Borneo, Celebes, and hundreds of smaller islands. Population of Sumatra, 7,677,826.

The products and resources include: rubber, tin, cocoanuts, pineapples, tobacco, rice, palm oil, areca nuts, tropical fruits. Forests offer a variety of timber, as well as gums and resins. Gold, tungsten, and coal are mined.

Although the war has disrupted life in this region, we are taking for granted a resumption of ordered living and of Christian work. We must therefore take as our baseline the Methodist work as it has been.

The Rev. William F. Oldham, accompanied by Dr. and Mrs. James M. Thoburn, went to Singapore from Calcutta early in 1885. While yet on their way to India from America, Mr. and Mrs. Oldham had been appointed by South India Conference to Singapore, this in response to a challenge that had come from a Scottish layman in that city to Bishop John F. Hurst, then in India to administer the conferences. Dr. and Mrs. Thoburn shortly returned to India, and Mrs. Oldham went on from India to join her husband in Singapore. The Oldhams gathered an English-speaking congregation, opened a school for children of Chinese merchants, another for the children of English residents, and thus laid the foundation for the development of Methodist churches and schools during the years that followed.

An early move on the part of the Oldhams was to appeal to the Woman's Foreign Missionary Society for co-operation through the appointment of missionaries to Singapore. The General Executive Committee was forced by lack of funds to demur, but Mrs. Mary C. Nind, of Minnesota, personally underwrote a fund for starting work in Malaya. An Australian woman, Miss Sophia Blackmore, discovered in India by Mr. Oldham, was the first missionary appointed. She reached Singapore in July, 1887, within a month had started a school with nine Tamil girls, and a year later had opened another school, the second being for Chinese girls.

The work in Malaya was at first related to the Bengal Conference of India, the first formal meeting of the Malaysia Mission being held in 1889. The Malaysia Mission Conference was organized in 1893 and the annual conference in 1902. In 1918, the work in Java, Sumatra, and West Borneo became the Netherlands Indies Mission Conference, Java and West Borneo later being relinquished as Methodist fields and the efforts concentrated in Sumatra. The Malaysia Chinese Mission Conference was organized in 1936, and the work in Sarawak is on the way toward becoming a mission conference. All work is carried on in Chinese.

The Malaya Annual Conference includes all Methodist evangelistic work on the Malay Peninsula, which is conducted in English, in Tamil, or in Malay. Many congregations of Chinese Methodists conduct their services either in English or in Malay, and these congregations of Chinese therefore are related to the Malaya Annual Conference. Also, all large schools are under the Malaya Annual Conference, whether school work is conducted in English, in Tamil, or in Malay.

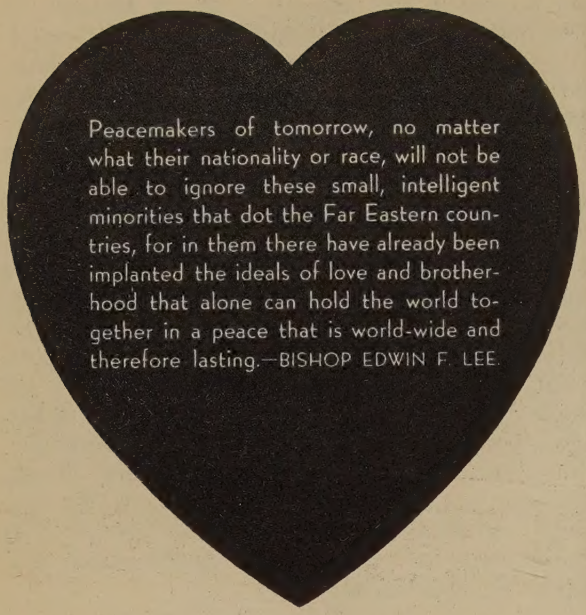
The Chinese Mission Conference includes all Chinese work, both evangelistic and educational, on the Malay Peninsula which is carried on in any one of the Chinese vernaculars. No work in the annual conference is carried on in a Chinese vernacular, and no work in the mission conference is carried on in anything but a Chinese vernacular.

Two of the districts of Malaya Annual Conference include only Tamil work. Two districts include the Chinese work in Sarawak (Borneo), although these have been organized as a mission

and will be presented separately. Three districts cover the remaining work of the conference on the Peninsula, these districts centering, respectively, about Singapore, Kuala Lumpur, and Penang-Ipoh. The Chinese Mission Conference also has a southern, a central, and a northern district.

The Malaya Annual Conference has a home missionary society, organized in 1931. Supported entirely by funds raised in Malaya, and with a budget that for 1939 amounted to $4,200 (Straits currency), the society has three main projects: (1) Work among the aboriginal Sakai people (usually mountain tree-dwellers) of the Jelai and Telon valleys, and in the Cameron Highlands (Pahang). Dr. H. L. E. Luering, a Methodist missionary, first gathered a Sakai vocabulary (publishing a list of words in the *Journal* of the Straits Branch of the Royal Asiatic Society, in 1901). Now the home missionary society is regularly in contact with considerable groups of the Sakai, and supports a Sakai worker and three Bataks from Borneo in this ministry. (2) In Malacca, a hostel is maintained for Malay boys and another for Malay girls. That for boys is intended for those who have just completed work in Malay schools, and to provide for them instruction in English, agriculture, and some trades. (3) Help is given to pioneer work among the Borneo Dyaks in Sarawak, which has a population of 475,000.

The work, started in 1885 by Mr. and Mrs. W. F. Oldham, has grown to a vigorous, largely self-supporting Methodist movement. As the only mission board with any considerable work on the Malay Peninsula, The Methodist Church has a peculiar responsibility in the evangelization of its people. At the outbreak of the war, and all of the above is written as of this period, The Methodist Church had 21,966 full and preparatory church members; 14,007 students enrolled in Sunday school; 4,020 in Youth Fellowship groups; 170 schools with an enrollment of 22,383 pupils and taught by 986 teachers.


Peacemakers of tomorrow, no matter what their nationality or race, will not be able to ignore these small, intelligent minorities that dot the Far Eastern countries, for in them there have already been implanted the ideals of love and brotherhood that alone can hold the world together in a peace that is world-wide and therefore lasting.—BISHOP EDWIN F. LEE.

Strategic Malaysia

By Mrs. Otis Moore

and

T. S. Donohugh

MALAYSIA is a strategic field. Located at the crossroads of the East, it has in recent years become an integral part of the life of the world. Its position, whether viewed from the land, sea, or air is pivotal in communication and transportation. Its products are indispensable both for peacetime commerce and for wartime industry. Its importance in the future is certain to be large.

Life in Malaysia has offered a challenging opportunity for missions. The basic human element is a primitive Malay people of animistic culture touched by Mohammedanism. Into this have come Indians with Hindu background. Over all has flowed a virile stream of Chinese immigration. In Malaya and Borneo it is with these latter that our church has had most success. Over these regions has spread the authority of colonial government, British and Dutch. Religious freedom has been guaranteed, Christian work has been encouraged, and there has been a positive policy of assistance to Christian schools in the national system of education. Thus conditions have been favorable to change and to the introduction of the Christian gospel.

Methodist work has taken root in this society, and during its half-century of life has achieved a remarkable growth. Throughout the length of the Malay Peninsula into British Borneo and in northern and eastern Sumatra, strong centers of work have developed. In these the polyglot peoples are served by strong central churches flanked by large and prosperous schools of various grades. In the adjacent villages smaller church and school units bring their ministries to their local communities. The work has advanced year by year to this splendid achievement, assisted by a limited missionary staff and modest funds from this board. The government has granted financial assistance to our schools and yet without impairment of freedom of religious teaching and activities.

The community has been ready to give toward housing, equipping, and maintaining Methodist schools, and to some extent churches as well. Christians have been trained in self-support and in indigenous leadership. The work is organized into three conferences: the Malaya Annual Conference, the Malaysia Chinese Provisional Annual Conference, and the Sumatra Provisional Annual Conference. Most of the districts in all the conferences are under the care of Asiatic superintendents.

The young church has its own missions. One of the most encouraging aspects of the church life has been the interest taken in the evangelization not only of one's own community, but also of the more undeveloped peoples of the outlying jungles, the Dyaks of Borneo and the Sakais of Central Malaya in particular. To carry on this work the Malaya Home Missionary Society has been formed, and for over ten years has done an excellent work. It draws its home missionaries largely from the stalwart young Christian community of Batakland in Sumatra. Work in these primitive villages within the jungle is back-breaking, and health casualties have been high, but the young pastors and teachers and their wives continue to volunteer for this frontier service.

The war has made its ravages on Malaysia. It is estimated that the destruction of our property has already exceeded a half-million dollars. We fear that the worst is yet ahead in the forcible recovery of this territory from the invader. This will mean not only destruction of physical plant, but general devastation, disruption of community life, break-up of homes and churches, death and wounds and ill

health for the Christian constituency along with the rest. So the immediate postwar tasks must include remedial and relief measures, while at the same time gearing into the long-time policy of helping the Christian community back to orderly living and functioning.

The political future of British Malaya and the Netherlands East Indies in the postwar period is unpredictable. But the people will still be there after the war. Close observers believe that their capacity for rapid recovery, both in economic and in community life, is large, and that this region may be among the first of the war-invaded countries of the Pacific to call for a resumption of missionary service on our part. Before the war a remarkable degree of understanding from the community and of encouragement from the government had made the work in this region of outstanding quality. We are counting on this for the future as well. We see no reason now to make any basic changes in the eminently successful missionary policy of the past, but shall be ready to adjust to future changing circumstances.

The first thing we shall face in postwar period is the reassembling of our missionary staff, which is now scattered, but most of them are on call for a return to the field. Missionaries that are at other posts in a foreign field will need to be brought home for recuperation. There must be new missionaries in training, and we must seek also for some short-term specialized workers who can do a strategic job in a war-torn area now. There will be the additional expense of returning all of these to the field and bringing others home. Then there are the Christian workers and their families to whom invasion has brought loss of home, clothing, and, because of the lack of adequate medical care, illness. These must turn to the church and the church will not be found *wanting*. Then there are the members of the Christian church in Malaysia; needy as never before. There must be personal aid for rehabilitation, relocating, housing, schools for children, supplies and equipment for community service. The churches have for some time been largely self-supporting. They will be again. But in the period of recovery they must be given temporary aid. The schools have stood on the tripod of community support, government grants, and missionary aid. In the future, government help may be unavailable or unwise to accept. During the chaotic days right after the war our help will be most necessary, since the community will be economically helpless. In the new Malaysia there may be a stronger emphasis on rural work. There will certainly be need of industrial evangelistic centers. Students will need guidance as never before. In the various language groups as well as among the primitive peoples reached by the home missions agency of The Methodist Church in the area there is a large field for literacy projects and also for the production and distribution of literature. There must be reconstruction and replacement of destroyed properties. Support *The Crusade for Christ* appeal for a needy Malaysia in the postwar world.

Anglo-Chinese Girls' School, Ipoh

Methodist Girls' School, Medan

Anglo-Chinese Girls' School, Penang

Malay Girls' Class, Taiping

Ninde Home, Singapore

Mrs. Arial Hepponstall

A Story of Deep Christian Devotion

By Mabel Marsh

Forty years ago a beautiful bride, small in stature and slight of form, came from Ceylon with her bridegroom to make their home in the new country of Malaya. Mrs. Arial Hepponstall claimed descent from the Dutch burghers who early roamed the eastern waters in pursuit of trade in the interest of Holland and who succeeded in dominating the Netherlands Indies. Her husband was a teacher in Victoria Institute, the oldest boys' school in Kuala Lumpur, the capital of the Federated Malay States, and for fifteen years or more they enjoyed the comforts of a home. They had six children—the eldest a son and the idol of his father's heart.

Then tragedy stalked into his household in its worst form—leprosy. A servant became infected and before the dread malady was discovered two of the children were stricken, one of them being the oldest boy.

The grief-stricken father had not the courage to face his misfortune, so attempted to drown his disaster in drink. The result was that he lived less than two years after his son was segregated in the leper hospital. Then it was that the little mother took matters into her own hands and saved the situation. She first separated the well children from those infected to prevent further trouble; but despite medical care the baby died and three years later she lost the next youngest, leaving her two daughters and a son for which to provide. At this time the Methodist Girls' School at Kuala Lumpur needed a teacher and the post was offered to Mrs. Hepponstall. She accepted and came to live at Holt Hall, the mission home, in October, 1911, the same month that China declared her independence from Manchus.

That great event had far-flung repercussions among the Chinese in Malaya. Our school, built to accommodate less than one hundred girls, began to grow, and before a year had passed our enrollment had doubled—this at a time when trained teachers were scarce and assistants had to have a lot of help and supervision.

With our ever-increasing numbers, dormitories had to be converted into classrooms; carpenters had to be summoned, furniture designed and made, the bookshop stocked, needlework materials assembled, girls chaperoned to and from extra-curricular activities, and amahs and ayahs who came to look after their small charges had to be dealt with. She knew nearly all the languages emergencies called for—Malay, Tamil, Hindustani, Singhalese—and it was to her that I went when questions came up involving racial problems or prejudices, matters of policy in dealing with the government, salaries of servants and teachers, all of which rested with the principal.

In 1941, our neighbors had troublesome fowls. The matron of the boarding school, annoyed at the daily disturbance they caused among the girls whose rice they stole and whose floors they soiled, grabbed two of them one week-end and wrung their necks. That night, November 14, someone set the building on fire. A teacher, watching it burn, came up and whispered in my ear, "Pretty dear chickens!"

The month that followed was a hectic time for both teachers and girls, with two hundred and fifty pupils trying to carry on school work in bedrooms, dining rooms, and verandas.

During the campaign for funds Mrs. Hepponstall, as chairman of the teachers' building committee, succeeded in interesting many friends and former students in the undertaking. We had the proud privilege of putting up the first Methodist women's building on the mission field unassisted by the Woman's Foreign Missionary Society, and much of this honor belongs to Mrs. Hepponstall.

She lived with us intimately until her children came back from Ceylon, where she had sent them in her dire distress. By that time the new missionary had gotten her bearings and could carry on under her own initiative. She took her daughters to her father's home, where they lived until her mother's death. Then she resigned from her work in the school to make a home for her aged father and her daughters, both of whom by that time were teachers in the schools.

I called on her just before we left Singapore and found her worn and gray, but possessing that indomitable spirit in the last great emergency of the invasion that she had shown in earlier years. I do hope she survived and is alive to comfort former friends and pupils amid the trials they must be facing.

Opportunity in the Philippines

By Mrs. Velma Maynor and C. W. Iglehart

We have special ties with the Philippines which make of every opportunity a responsibility. History has placed them in a relation to us politically which involves us in concern for their welfare through every aspect of their life. Education, health, culture, and economic development are not the sum of our obligations. Our central aim must be to permeate all American-Filipino relationships with the spirit of Christ and to crown all other services with the ministration of the Christian church.

The present crisis has not broken these ties. A half-century of intimate contacts singularly free from major strains and eventuating in the plan for political independence has wrought out a unity and loyalty almost unique in colonial annals. This found touching expression in the brave comradeship in arms shown during the Japanese invasion and conflict. In the ordeal of fire and death a fusion of experience between Americans and Filipinos has been achieved which will never be forgotten. Even now, though cut off by the iron wall of war we are indissolubly bound to them in common sentiment and purpose.

The Protestant movement offers particular opportunities. Although its one-half million members constitute but a minority, they are of fine quality and have a leadership of unusual ability. Many conspicuous personalities, both laymen and ministers, have carried the influence of the churches far beyond their own bounds. It is a tribute to the strength of this evangelical movement that it now shares fully in the Japanese policy of flexible and comparatively free treatment accorded the Christians of the majority Catholic Church. Although grievously buffeted about by the fortunes of war and of invasion, the Protestant movement is surviving, and will come through this experience, we believe, refined for a nobler service to its people and nation. Hereafter we shall face steadily enlarging opportunities for service with it. A splendid degree of co-operation between the different denominations has been reached. All such trends we shall continue to support.

Co-operation with Filipino Methodism is our special opportunity. Our missionaries entered this area before it was pacified, when the first school teachers were being sent out by the government. In the four decades following, a vigorous, self-reliant church of a hundred thousand members has come into being. Its roots are widely spread in different levels of society, and everywhere it truly belongs to the community.

Postwar needs will call for new gifts and service. Destruction of physical plant and equipment will be widespread. As most of our larger properties are in strategic city centers they will probably be wiped out in the holocaust that lies ahead.

A strengthened Filipino Protestantism has far-reaching implications. The sixteen million Filipinos belong to the Malay race group of whom there are sixty-five millions in southeastern Asia. In the neighboring countries they are prevailing Moslem in religion and culture, and they have been almost impervious to Christian evangelization. Filipino Christians are the natural ones to carry the gospel to their own people throughout this entire region. The Philippine church may well be the latchstring to the closed stronghold of Islam in the Far East. It needs to be strengthened for its task.

All these and many more enlarging opportunities knock upon our hearts as we plan to renew our work in the Philippines. The *Crusade for Christ* appeal will give you this opportunity.

Convalescents, Mary Johnston Hospital, Manila

Mary Johnston Hospital, Manila

Harris Memorial Training School, Manila

Townsend Memorial Bible Training School, Lingayen

Student Hostel, Manila

Methodist Beginnings in the Philippines

By Charles A. Fahs

This is the largest island group of the Malay archipelago. It was discovered by Magellan in 1521, was conquered by the Spaniards in 1565, and for more than four hundred years was part of the Spanish overseas possessions. These islands were ceded to the United States in the treaty of peace signed in 1899 after the close of the Spanish-American War. The group lies entirely within the tropics, south of Formosa, between the China Sea and the Pacific Ocean, and north of Celebes Sea. Those small members of the group which lie farthest to the southwest are within sight of other small islands lying to the northeast of Borneo and belonging to the British colony of North Borneo. The islands are under a commonwealth government with an elected president and a national assembly, this being the transitional period between dependence on the United States and the promised independence of 1946. Señor Manuel Quezon was elected first president in 1935, and upon his death, in 1944, was succeeded by Señor Sergio Osmeñi. The Japanese occupation of the Islands took place in 1941. Now the Philippines await liberation and their promised independence.

The total population, in 1939, was 16,000,303, or 139 per square mile. The people are chiefly of the Malay race. Eight languages and eighty-seven dialects are spoken. Probably eight million of the people have some knowledge of English and about a million some knowledge of Spanish, these two languages being the official languages used in legal documents and the courts for records. In 1937, President Quezon proclaimed Tagalog as the basis of the national language of the Philippines.

The principal products are rice, manila hemp, abaca, copra, sugarcane, maize, tobacco, and maguey. The principal fruit is the banana, but many tropical and citrus fruits abound.

Church and state are declared absolutely separate by the constitution, and there is entire freedom of worship and conscience, except to the degree that social and indirect political pressures are exerted by the dominant church.

Bishop James M. Thoburn visited and preached in Manila in March, 1899. He had gone to the islands at the urgent invitation of Mr. A. W. Prautch, a Methodist layman then in that city. While in Manila, the bishop ordained Mr. Prautch as a local preacher, and pending the arrival of missionaries from the United States, arranged that regular services should be maintained under the direction of a Methodist chaplain in the American Army of Occupation. In August, 1899, the Rev. Nicholas Zamora, an early convert who had had university training, was given charge of Filipino work. The first Methodist missionaries to arrive there were those of the Woman's Foreign Missionary Society: Miss Julia Wisner (earlier of Burma), Miss Mary A. Cody, Dr. Annie J. Norton, and Mrs. Cornelia Moots, all of whome reached Manila in February, 1900. The Rev. Thomas H. Martin arrived in March, 1900, to provide leadership for the struggling American congregation. Six weeks later came the Rev. Jesse L. McLaughlin, who was under appointment as presiding elder. In 1901, Dr. Homer C. Stuntz arrived to be superintendent of the mission.

In 1901, very soon after Dr. Stuntz's arrival, the Evangelical Union of the Philippine Islands was formed and an agreement was made bearing an allocation of territory to the different missions. Luzon, the largest of the Philippine group (an island as large as Belgium, Holland, and Denmark combined), which had been the scene of the earliest Methodist efforts, was assigned in part to the Methodist Episcopal Church, the Methodist area, except for the capital itself, to be all to the north of Manila. The capital was not assigned exclusively to any one mission.

For various reasons, three of the pioneer group of the Woman's Foreign Missionary Society workers were soon transferred to other fields, and Mrs. Moots, a self-supporting temperance evangelist, returned to the United States. For a few months the society was without representation in the Islands, but in 1903 Miss Winifred Spaulding reached Manila to open a Bible-training school for Filipino women. The society's activities in the Islands were continuous thereafter.

The Philippine mission was at first a district of the Malaysia Conference, but it became a mission conference in 1905. The Philippine Annual Conference, organized in 1908, was divided in 1936 between a new Philippine Annual Conference and the Philippine North Annual Conference.

In 1940, the latest church statistics revealed a total membership in The Methodist Church in the Philippines of 98,038; 373 church schools with an enrollment of 31,728; 321 churches; 130 parsonages; 250 pastors and supply pastors. The value of these churches and parsonages is about $495,046, and the value of the missionary residences $100,000.

The missionary residences of the Woman's Division are valued at about $30,000. The Harris Memorial Training School gives training to deaconesses for all Philippine Methodism and draws students for kindergarten training department from all denominations. It is located in Manila, and the property value is about $95,000.

The Mary Brown Townsend Memorial Bible Training School is located in Lingayen, Pangasinan Province. It serves the Methodist churches of the Philippine North Annual Conference. Trains Bible women who are supported by local churches. Property value about $42,000.

Of the twelve kindergartens receiving appropriations in normal times from the Woman's Division of Christian Service, four are in Manila, eight in provincial capitals. They serve the children of public officials, businessmen, middle-class people, university professors, Protestants, and liberal Catholics.

The Mary Johnston Hospital is located in Manila in one of the poorest and most congested sections of the city. Clinic and dispensary serve a population of 500,000. The Mary Johnston School of Nursing, likewise in Manila, trains young girls to become missionary nurses, Red Cross, and government public health nurses in all parts of the Philippines. A small community hospital and clinic is also located at the capital of Cagayan Province, Tuguegarao. There is great need to strengten this center and establish others similar.

One of the most interesting projects in the work of this very interesting field is the hostel service which is given to about 350 residents in ten dormitories in nine different cities. Among these residents are found students of high schools and universities, teachers, nurses, and working girls. The aims of the dormitory work are high. They expect always to present a balanced budget and to save something toward the general building fund. Since the dormitories are all on one fund it is possible for them to help each other financially if need arises. The residents are carefully selected and understand before they come the requirements regarding character, church attendance, obedience to rules, and prompt payment of bills. These hostels offer rare opportunity for character building and fellowship with the youth of the country.

FOOTNOTE: Latter part of article supplemented by reports from Executive Secretary.

Southeast Asia and the Southwest Pacific

150
160
170
180
MIDWAY
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ANAS
ANDS
PACIFIC OCEAN
GUAM
MARSHALL ISLANDS
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20°
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KUSAIE
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CAROLINE ISLANDS
GILBERT ISLANDS
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NAURU
BISMARCK ARCHIPELAGO
NEW IRELAND
NEW BRITAIN
INEA
Madang
Rabaul
Finschafen
PAPUA
BOUGAINVILLE
SOLOMON ISLANDS
Salamaua
CHOISEUL
SANTA ISABEL
NEW GEORGIA
MALAITA
GUADALCANAL
Port Moresby
ELLICE ISLANDS
SAN CRISTOBAL
YORK
BANKS
NEW HEBRIDES
ESPIRITU SANTO
MALEKULA
VANUA LEVU
VITI LEVU
Suva
ERROMANGA
TANNA
ANIWA
ANEITYUM
FIJI ISLANDS
NEW CALEDONIA
Noumea
I A
LOYALTY ISLANDS
Tropic of Capricorn
Rockhampton
Louise S. Jefferson

"More Than Conqueror"

A Story of Christian Devotion in the Philippines

By Marion Walker

STRANGE things were going on about Pedro's tumbled-down bamboo cottage on that morning nearly forty years ago. He had felt vaguely aware of it when his father had arisen very early and offered to relieve his mother of watering the garden. But when his father was still repairing the house at ten-thirty in the morning while his favorite fighting cocks remained in the pen begging for breakfast and their customary morning exercise, then Pedro knew something unusual was taking place.

This half-grown Filipino boy, like most of his playmates of that day, took it for granted that after a man's first romance had worn off then his fighting cocks should come first. On the morning after his patron saint had not seen fit to give his fighting cock victory, the average humble citizen who won his meager income from such gambling was expected to let his ragged, uneducated children go hungry; but, of course, the cocks would be fed just the same.

Pedro's father seemed so sympathetic this morning that Pedro was almost ready to ask him if something was about to happen. Surely the town fiesta date had not been set up. Then down the street came his father's pals of the cock-fighting gang.

"Hi (Hoy)!" they called, "Come along to the cock pit."

Pedro's father shook his head and went on working.

"Oho, so it is true! You did accept the preaching over at the new Protestant chapel last night." Then, amid shouts of laughter, "Perhaps you expect to become a missionary yourself. But you are a little dark to be a real *Americano.*"

Pedro drew near in eager anticipation as the gang's words became more insulting. He well knew how able his father was to defend his honor on such occasions. And when his father turned and went up the ladder inside their house, he watched breathlessly for him to reappear with his long, sharp bolo-knife.

When his father did not appear at once, Pedro went up inside their house. The main room was empty, likewise the kitchen. Pedro was utterly baffled as his father continued to kneel while stones were thrown insultingly through their grass roof. As soon as the father arose, he exclaimed: "Now are we going to fight? They are insulting us!"

The father stood calmly with a new light in his eyes. "Son," he replied, "I am now following our Lord, who did not even answer back when they shouted insulting words to him while he hung on the Cross. I cannot fight back in the way you think I should. But I will fight in a new way—fight these lazy gambling habits—my hot temper. You do not understand now; but wait and you will see."

What a revelation to Pedro this new way of conquering was. Soon he had clothes to wear and was in school. A sweet companionship sprang up between the father and the family as they walked to the far villages to help in evangelistic services. They were joining together in "fighting back the powers of darkness." There was high adventure in enlisting new comrades to join them in this thrilling, victorious way of life; and the occasional stoning and noisy abuse which broke up their meetings only bound them all together in a closer fellowship. Little did they realize that by helping open these places where the message of our living Christ was first preached in the Philippines, they were joining in a great historical movement, and thousands would look back and thank God for the blessings which they were ushering in. It was a glad day for all of that close-knit band of Protestant fellowship when Pedro volunteered to be a local pastor.

Pastoral support was unbelievably meager in those days of Pastor Pedro's early ministry. Mission help and policies were upset because of the World War. Moreover, Pedro's father had assumed his family responsibilities too late to help Pedro get sufficient foundation courses in English.

Pedro married a lovely young woman, Elizabeth—a true helpmate, and into their home came a beautiful little son. Naturally Pedro and Elizabeth dreamed of the day when their little lad should have the educational advantages which Pedro had been denied.

Then came a terribly hard year. Floods were everywhere; crops were destroyed. Worst of all,

dysentery, especially among children, was widespread. Pedro hurried here and there, helping nurse the sick. He had acquired a rare knack of cooking, and this often meant helping prepare the right foods for the sick. Above all, he was sought out by great numbers who were bereaved.

Then there came a morning when rain poured in torrents upon their little bamboo parsonage while Pedro and Elizabeth bowed in grief over the lifeless form of their own tiny son. Friends shuddered as funeral preparations were being made. They knew all too well that Protestants were accorded the customary burying place of heretics—the paupers' field—the most undesirable plot of land in the community. And in this particular pastorate this burying ground was usually flooded on rainy days.

The law of the Philippines is that burial must be made twenty-four hours after death; therefore the friends waited anxiously, hoping that the rains might cease. But in the late afternoon they could delay no longer, so the little funeral procession went out into the rain. As the last sad ceremony was taking place around the little overflooded grave, unfriendly townspeople passed by on their way making derogatory remarks, such as, "Ah, God's judgment upon those who leave the true church!" Quite many even stopped to look on with an "I-told-you-so" attitude.

Friends were cut to the quick by such heartlessness, but there must have flashed through Pedro's mind the memory of his own father's conversion while lingering outside an evangelical Christian service. Then came also the even stronger consciousness that our loving Father God had given his son to die that such as those who were so wounding Pedro might know him.

Pedro, exhausted and grief-stricken, straightened himself resolutely. Then he whispered, "You will pardon me if what I am about to do seems against the custom, but I must speak out." Before his heart-warming appeal souls were born into the Kingdom.

As time passed, other children of his came to share the happy atmosphere of his home; and Pedro found that new converts were looking to him as a spiritual father. Among this latter group was motherless Maria, from an aristocratic family who thought it quite absurd that she volunteer for deaconess service shortly after her conversion. Friends arranged to have Maria help Pedro and Elizabeth in a series of revival services before she entered training, because they knew she needed the confidence and understanding which only come from the experience of winning others to Christ.

When the time for training-school opening approached, Maria suggested that she needed to stop and sew her deaconess-school uniforms. Pedro looked down at Maria's nervous hands, as yet untrained in such duties; then he remembered what an inspiration she was to his people and how each day of this new experience she seemed to blossom out more spiritually. Elizabeth smiled understandingly as Pedro suggested that as she and Maria were greatly needed to continue the evangelistic visiting surely the Lord would provide the uniforms.

During the night services which followed Maria experienced the thing which has given new vision to so many skilled leaders, among them well-trained missionaries. As he preached, Pastor Pedro would gently include those who lingered outside the broad, low windows so common in chapels of the tropics. Soon they would have unconsciously become part of the worshiping group; the mask of indifference would have been dropped, revealing eager, hungry hearts beneath.

To her amazement, Pedro presented Maria with the required number of school uniforms upon her last day's stay with them. The uniforms were tailor-made and beautifully finished. Only then did Maria realize that Pedro had been trained as a tailor when young and he had sewed the uniforms himself during the wee hours of the night after the last person had gone home from church and other church responsibilities had been attended to.

For quite many years, now, Maria has herself been an outstanding leader of Philippine Christianity. And she sometimes speaks of what a strange sense of courage slipping into one of those uniforms gave her during her most trying student experiences.

Pastor Pedro now has two pastor sons and one daughter in deaconess service. Like E. Stanley Jones, he does not need to be a bishop in order to wield great spiritual influence. Often when plans for a teacher-training institute or ministerial-training school are being made they still seem incomplete when utmost care has been taken. Then we realize that Father Pedro can give the needed inspiration which will make us conscious that we are first of all going to school to God.

Or again, making conference appointments baffle us, and we can go frankly and ask Father Pedro's advice. We know that he carried a burden of prayer for the whole work. No selfish need of his own or bit of favoritism nor politics will be mixed with his advice.

And what do you suppose Father Pedro is doing now in these tragic days of humiliation for the Philippines? Surely he will still be conscious of the great hidden hungers of those around about him no matter what the mask of suffering or war frenzy which is worn on the outside. Surely he is still enlisting others to look up and sing to the "King of Kings" and to enter into the way of life which can only lead to victory.

Christian Social Relations and Local Church Activities

"Demobilization Challenges the Church"

By Thelma Stevens, *Executive Secretary*

If the church is to realize its function in these crucial days, it must plan intelligently for full participation in the program of demobilzation in the local community and in the broader outreaches of the total united effort. This program relates itself to the returning service personnel, and to the workers who are shifting from war production to peacetime industry, with all the related problems of personal, family, and community adjustments.

There is great and immediate need among church leaders for a knowledge of the plans of the government and other social agencies for these postwar adjustments. There must be a wide dissemination of information concerning attitudes and needs of returning servicemen and women, such information to relate itself to personal religious needs, security in employment, and normal adjustment to family and community.

The church should be the agency best fitted to understand the changing emotional experiences of individuals and families, and therefore able to give guidance and courage for the maturing process of such change. Ballyhoo and rousing propaganda must give place to a new respect for persons of every group and race in the community with a sane interpretation of the practical values of freedom in a Christian democracy. There must be a place for the individual to express his dreams in the security of a wider group fellowship. The war has brought together various races, cultures, and religions and welded the individual representatives into a group with common experiences and purposes. *The church must stretch its muscles and be strong enough to capitalize on these enriching experiences.*

The Woman's Society of Christian Service must relate its program and plans for the demobilization period to the program of the entire church. *The Joint Committee on Co-operation*, representing the Board of Education, the Board of Missions, and the Board of Lay Activities of The Methodist Church, issued the following statement, which has already gone to pastors over the country:

"The church is becoming increasingly aware of the problems with which it is faced and will continue to face during demobilization. These problems affect in a personal way a great multitude of young men and women. Unrelated, and what may be conflicting efforts, put forth by several agencies in a local church, will cause confusion and make it ineffective in this time of crisis. Therefore the Joint Committee asks the pastor of each local church to appoint and announce at the earliest moment the name of a director of demobilization work who shall be responsible for seeing to it that the agencies in the local church working with youth and adults develop and carry out a comprehensive program designed to bring each young man and woman serving in the armed forces of our country, and those working in industries, when they return to their home communities, into a vital relationship to the local church. The director shall work directly with the charge lay leader, the superintendent of the adult division, the superintendent of the youth division, and the president of the Woman's Society of Christian Service, or her representative, to the end that each of these leaders will guide their respective groups in developing that part of the demobilization work for which they are responsible. He shall call meetings of these leaders for discussion and planning as often as it may be necessary in order to bring about close correlation in the activities carried out by the several groups, thus eliminating unnecessary duplication in activities and guaranteeing a comprehensive program in demobilization work."

The Board of Education of The Methodist Church, through its department of Christian education of adults, has given special study to the plans for demobilization. Bulletins are issued regularly, containing information and guidance pertinent to this grave issue. Leaders in the Woman's Society will want to keep informed through that channel also.

Other agencies of The Methodist Church specially concerned with this program are the Commission on World Peace and the Commission on Evangelism. Materials and suggestions from these sources should be of value to the Woman's Society.

The Woman's Division has authorized the promotion of workshops and conferences throughout

the church, giving special attention to demobilization problems. In line with this plan, the following suggestions are made with the hope that conference, district, and local groups will adopt the suggestions to their own local needs.

Workshops and Conferences on the Church and Demobilization

1. Who Initiates the Plans?

Where adequate planning with full church participation has not already been initiated, the Woman's Society should take the initiative in creating interest and getting a program under way. If it is to be most effective, *the planning on a local level must be done on a community-wide scale* with interdenominational agencies and community planning groups working together across racial lines and with an interfaith program. The local Council of Churches, or the Council of Church Women and the Council of Social Agencies or other interested groups, may be approached by responsible leaders of the Woman's Society. Where such general group agencies do not exist, the local committee on Christian Social Relations and Local Church Activities, and the Committee on Spiritual Life, may initiate the idea and secure the co-operation of other churches and agencies.

If the workshop or conference is to be initiated on an area, conference, or district level, a similar plan may be followed with the secretary of Christian Social Relations and Local Church Activities and the secretary of Spiritual Life, with their committees taking the initiative and calling a representative planning committee. *Be sure that the planning from the beginning represents all groups and races concerned with the problem in hand in the given geographical area. Trade unions and labor groups should be included.*

2. Where Should It Be Held?

The workshop or conference should be held at the church, Y.W.C.A, Y.M.C.A., hotel, or other social agency where all races and groups can meet together in security and comfort without any form of discrimination.

3. Who May Attend?

The workshop or conference should include the best leadership from church, social agency, labor union, industry, politicians, or other interested groups.

4. What Kind of Program Is Needed?

The type of program will vary according to local or area interest and need, but the basic problems to be met are the same all over the country. One or more topics may be selected and the program built around that idea. The following may be suggestive:

a. *General opening session:* Theme—"The Church's Job in a Program of Demobilization." One or more specially qualified speakers or leaders may present a general picture of the needs to be considered during the following sessions.

b. Follow this with a series of three or more workshop sessions where the group may divide into major interests and work on a program of action that can be adapted to local needs. The following areas of need suggest possible workshop topics:

The Church's Ministry to the Family
A Program of Full Employment
Housing in the Postwar World
Children and Youth in the Transition Period
Building Public Opinion
Group Tensions and Democracy
Education and Returning Service Personnel
Postwar Employment of Women
The Church's Ministry Through Recreation

c. The various workshop groups may bring their findings to a *general* closing session for discussion. At this time necessary machinery may be set up for using the recommendations and plans immediately.

d. Leaders for the workshops should be the choicest ones available for the topics in hand. Draw on government agencies for well-qualified leaders. The United States Department of Labor, the U. S. Woman's Bureau, the U. S. Children's Bureau, Trade Union groups, Congress of Industrial Organizations, American Federation of Labor, Public Welfare Departments, Y.W.C.A., Y.M.C.A., sociologists, economists, psychiatrists, public-relations leaders, family specialists, pastors with valuable counseling experience, recreation leaders, social workers, religious education leaders, and many others offer unlimited resources for leadership.

The Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York, N. Y., may be helpful in securing able leadership.

e. *Helpful materials available:*

(1) Demobilization Bulletins, No. 2 and No. 5. Board of Education, 810 Broadway, Nashville, Tennessee.

(2) The Church and Returning Service Personnel. 10 cents each.

A Report on a National Conference on the

Ministry of the Church to Returning Servicemen and Women. Price, 20 cents.
Postwar Plans of National Interdenominational Agencies. Price, 25 cents.
All three from The Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

(3) Goals for Children and Youth. *Free.* U. S. Children's Bureau, Washington, D. C.

(4) *Life Magazine,* July 3, 1944. "Joe Is Home Now."

(5) "As Johnny Thinks of Home," *Social Action,* 289 Fourth Ave., New York, N. Y. Price, 15 cents.

(6) Have We Jobs for Our Returning Veterans? —"Reedsville Is Ready." A dramatic skit and discussion outline. Program Service, *Readers' Digest,* Pleasantville, New York.

(7) Postwar Employment of Women. Price, 25 cents.
Findings of the Seminar on Christian Social Relations (1944). Price, 25 cents.
Both from Department of Christian Social Relations and Local Church Activities, 150 5th Ave., New York, N. Y.

(8) Other agencies from which materials may be secured:
Congress of Industrial Organizations, 718 Jackson Place, N. W., Washington, D. C.
American Labor Education Services, 437 W. 59th St., New York, N. Y.
Foreign Policy Association, 22 E. 38th St., New York, N. Y.
Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y.
National Urban League, 1133 Broadway, New York, N. Y.
The Twentieth Century Fund, 330 W. 42d St., New York, N. Y.
National Planning Association, 800 21st St., N. W., Washington, D. C.

5. What Should Result from Such Meetings?

Such workshop groups and conferences should bring about greater understanding and unity among the participating community or area groups; discover better ways of building public opinion, and make available to the public information gathered; and initiate practical plans for full church participation in a community program of demobilization.

THE FELLOWSHIP OF SUFFERING AND SERVICE
World Wide
COMMUNION Sunday
OCTOBER 1, 1944
Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.
MY CHURCH SERVES
WAR SUFFERERS OVERSEAS—OUR BOYS IN SERVICE
FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO, 11, ILL.

Organization and Promotion

Quadrennium in Retrospect

By Mrs. V. F. DeVinny

In the foreword of *The Guide*, the first booklet prepared to help local societies in setting up the new organization, are two statements, the first a challenge: "By no stretch of the imagination is it possible to forecast the potential possibilities for service awaiting Methodist women in this new organization," and the second, in the light of the world-shaking events Methodist women have faced since 1940 are these wonderful words of hope: "God has endowed us with a capacity to face the new and untried."

Little did we dream when nineteen thousand charter societies launched upon this new venture that our country would soon be hurled into the vortex of a war which would make unprecedented adjustments necessary in home, church, and economic life. But Methodist women have met these adjustments. They have faced their opportunities for service. What has been done may well be chronicled as an amazing achievement.

Upon a foundation of accumulated experience, sacrifice, and devotion, totaling 254 years which the uniting bodies of Methodist women had given to developing organizations and performing valorous service, the new Woman's Society of Christian Service has erected a superstructure which is now stable enough to weather the cataclysmatic present and to greet the tomorrow, saying with Browning:

"The future I can face,
Now I have proved the past."

Words fail, nor will space permit of an exhaustive review of the deeds of unselfish devotion which have gone into the building of this structure by the thousands of officers and members of this organization. No rehearsal of statistics is necessary to prove that the growth has been steady.

Many factors have contributed to this stability. Systematic study of world needs, spiritual growth, sacrificial giving, facing up to Christian responsibilities in the community and in the field of social relations—these are but a few of the many elements undergirding this virile new society. Nor has it been for the aggrandizement of Methodism nor for selfish ambition, but solely to help build a more Christian world that 1,200,000 Methodist women have moved forward through the quadrennium with steadfastness, insight, and power. As co-workers with God they have drawn upon his unsearchable riches.

Are Methodist women *one?* Is unification an accomplished fact? Assuredly, yes. The unity of woman's work has been consummated in hearts of love, in faith, and in courage, just as the foreword in *The Guide* suggested it would.

As this first quadrennium closes, it finds Methodist women "Singing and Serving," so

"I sing
Of those who caught the pure Promethean fire
One from the other, each crying as he went down
To one that waited, crowned with youth and joy—
Take thou the splendor, carry it out of sight.
Into the great new age I must not know
Into the great new realm I must not trod."

Quadrennium in Prospect

By Eloise A. Woolever

One evening I stood beside an oldtime weather prophet watching a beautiful sunset, and he remarked, "That means a fair day tomorrow."

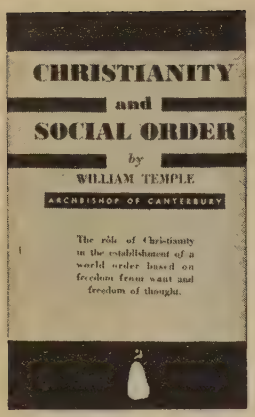
In the adjoining column, Mrs. DeVinny has given us an idea of the accomplishments and achievements of the first four years of the Woman's Society of Christian Service. These point to a fair day tomorrow!

In the first quadrennium much time had to be given to organization, to unifying the various societies that came together, to producing a smooth-working unit with all the complicated machinery functioning. We can thank God for the results of this initial period.

As we enter the new quadrennium it is well that our theme for the first year is Open Doors. Now we are ready, as we have not been in the past, to enter new doors of advance and progress.

Perhaps it is trite to say, the doors of opportunity were never so wide open, but trite or not, it is true. When we think of reconstruction, rehabilitation following the war, both in our own land and other lands; when we think of race tensions, of juvenile and parental delinquency; of returning service men and women looking not only for employment but for fair dealing and sympathetic understanding; when we think of the desperate need around the world, we realize that the Woman's Society of Christian Service has a great part to play in these next years. Needs mean *opening doors.* Shall we enter them?

Every society faces these doors which are wide open—open in the local church, in the community, in our own country, in lands shell-shocked and war-torn. These doors are open in every phase of life—spiritual, social, economic, and political. To enter them demands our best thinking, our best effort, our best devotion. And let us remember, it is only as we keep the doors of our hearts open to God that we can enter the doors of opportunity

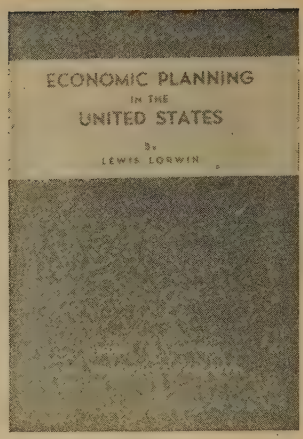

CHRISTIANITY
and
SOCIAL ORDER
by
WILLIAM TEMPLE
ARCHBISHOP OF CANTERBURY
The rôle of Christianity in the establishment of a world order based on freedom from want and freedom of thought.

Education and Cultivation

By Mrs Helen B. Bourne, *Secretary*

Topic:

"Christians and a New World Economy"



Suggestions for Leaders

TEXTS: William Temple: *Christianity and Social Order.* Price, 25 cents.
Lewis L. Lorwin: *Economic Planning in the United States.* Price, 20 cents.
(Order from Literature Headquarters.)

Supplementary Materials:

John C. Bennett: *Christianity and Our World.* Price, 50 cents.
Paul Hutchinson: *From Victory to Peace.* $1.50.
Walter Van Kirk: *Religion and the World of Tomorrow.* $1.50.
Christian Bases of World Order. Delaware Report. $1.00.
James Myers: *Do You Know Labor?* 50 cents.
Lewis L. Lorwin: *Postwar Plans of the United Nations.* $2.50.

(Order all the above supplementary material from The Methodist Publishing House.)

Some Major Aims of the Study

1. To discover the basic Christian imperatives that should motivate the church toward active participation in the building of a new economic order.

2. In the light of these imperatives, to study the problems affecting the economic security of the peoples of the world, seeking to interpret the responsibility of the church in these special areas of need.

3. To discover and initiate a practical program of Christian action in the area of economic planning in the community, and to exert influence on national and world economic policies.

Suggestions for Procedure

1. Have sufficient texts available for the members to read in advance of or during the weeks of study.

2. Have as much supplementary material available as possible, including books, pamphlets, articles in current magazines and newspapers, posters, etc., for the use of the group.

3. At the first session of the study group, suggest possible topics for individuals or small groups to study and report on at the following sessions. Such reports may be in the form of individual reports, panels, skits, etc. (See article on "Demobilization Challenges the Church," page 20. List of materials suggested in article may be helpful.)

Suggested topics for reports:

Housing Problems of My Community
Postwar Employment of Women
Jobs for Returning Servicemen and Women
Fair Employment Practices Committee
Social Security and Employment
Youth and Jobs
The Resettlement of the Japanese
Organized Labor and the Local Church

Some Questions to Be Discussed

1. What right has the church to "interfere" in the social order? Read Temple's textbook; also Bennett's and Van Kirk's books listed above.

2. What are some basic Christian social principles to guide the church in working for a new world economy? (See Temple's text, chapters 4, 5, and 6, and Hutchinson's, chapters 3 and 4, The New Testament, and General Conference Social Legislation, including the Social Creed.)

3. What are some concerns of the church in working for a new world economy? This is a good time to discuss such matters as the need for full employment, social security, health protection, housing, fair employment practices, youth and recreation, free trade, colonial empires, etc. (See Lorwin's *Economic Planning in the United States.*)

4. What concrete program of action can your local church initiate in the light of the above discussion? Can this program relate itself at some point to the plan of demobilization? (See article this issue, "Demobilization Challenges the Church.")

Wesleyan Service Guild

October—Guild Month

Has your unit planned a special Sunday evening meeting, or a weekday evening program, inviting the Woman's Society of Christian Service or the entire church?

Has your unit taken a survey of the employed women in your community to find new Guild members?

See the July-August *Methodist Woman*, page 29, for details of these and other suggestions to make Guild Month significant in your local church and community.

An American Privilege

A national election always brings more prominently to our attention one of our greatest privileges as citizens of the United States of America—that of having a "say" in our government.

It is a fallacy, however, to think that the election of the President every four years is the only important event. The build-up which began at every local polling place four years—and even longer—ago, culminates next month.

Every year there are certain elections. Each citizen should use his voting privilege by:

1. Securing reliable information on all issues coming up for vote.

2. Studying the past record, platform, and character of all candidates running for office, and selecting the best man—or woman—regardless of political party.

3. Voting for each office and on each issue presented on the election ballot.

4. Assisting every group of which one is a part to do likewise.

A slogan of the Guild has long been: "Every Guild member an intelligent voter, voting."

Information can be secured from the League of Women Voters, City Clubs, voter's manuals, and so on. Write the League of Women Voters in your state for authoritative sources of information.

Marion Lela Norris, *Secretary*

Why Special Interest Groups?

Two schools of thought prevail in most organizations regarding the legitimacy of maintaining special interest groups. Some leaders believe that women are identical because they belong to the same sex. Others take the stand that persons who have similar experiences, such as creating a family, look at life through different glasses from those who teach or translate into understandable English curlycues which they have written on a pad at the behest of another.

In defense of the latter attitude, one need only observe the difference in emphasis apparent today between the women who have gone into war work with obligations for husbands and children and those who have responsibilities for only themselves. In addition to the job for which they receive wages, the former group has obligations for keeping the home in order, maintaining the position of mother, and administering to the needs of the community of which her family is a part. True, some unmarried women have family responsibilities. But it is an unusual person who faces duty toward parents and nieces and nephews as she would toward a husband and sons and daughters.

These differences do not make one group or the other in any way superior. Any "holier-than-thou" attitude of one toward the other is unchristian and unwarranted. It is probably because this attitude has been taken by members of both groups in the past that numbers of persons who are concerned with the ongoing program of the church have shied away from approaching the missionary and social-action programs of the church from differing avenues.

The Wesleyan Service Guild is concerned with the same problems as is the Woman's Society of Christian Service. Its missionary projects are those of the Woman's Division; its Christian social relations and local church activities studies are those provided for the Woman's Society; it uses the same inspirational material. No one would have it differently. A desire, conscious or unconscious, to be a part of a larger group is one of the urges which drives women to join the Wesleyan Service Guild. But, because of differing life experiences, varying approaches to these interests are provided for the women of The Methodist Church.

These differences due to personal duties are bound to be reflected in the approach to spiritual life, the mental outlook, and the recreational pleasures. For this reason, as well as because employed women are unable to attend daytime meetings of the Woman's Society of Christian Service, any church which can count in its membership at least six unmarried women who are employed outside their homes would serve its membership more adequately if it counted a Wesleyan Service Guild among its organizations. If several churches in a community each had in their membership one or two such persons, a city-wide organization could be founded. In the latter case, the meetings would be held jointly, but the giving would be credited to the individual churches. Helps for organizing a Wesleyan Service Guild are available from the Guild Office, 150 Fifth Avenue, New York 11, N. Y.

During this Guild month, October, 1944, an awakened interest in the unmarried employed women of the church on the part of ministers, officers of the Woman's Society of Christian Service, and district and conference Guild officers might easily result in one hundred new units across the country. Those who will study to know the Guild program will realize what a contribution such an increase would make to the life of the church and to the women who would in this way be brought to an increased realization that the church is their spiritual home.

Organizing a Junior Guild Where a Guild Already Exists

Dear Marguerite:

In my own local church there has been a Guild group for some time, but the younger girls of the church had not taken much interest in joining as they graduated from school and started in business.

One of the hard workers of the Woman's Society has always been interested in the girls of my group because she had a daughter who would have been my age had it not been for her untimely death. This woman wanted an organization for young businesswomen who were active in church school but losing out in the other work. She talked the Guild into assuming the responsibility of organizing a *Junior Guild.*

Any group that goes about organizing a Junior Guild, for goodness' sake, tell them what they are supposed to do. If the vice-president doesn't know what sort of program is supposed to be presented, how can she work one up? If the Spiritual Life chairman doesn't have any more idea of duties than I had, she certainly will fall down on the job. I think each office should be explained *in detail,* and it would definitely be a "kind" gesture for one of the more experienced groups to assist for awhile in carrying out the work of these various offices. A group of girls who have never done any more in church work than attend church school and church, and perhaps read a few devotionals, should not be expected to know what an officer is supposed to do just because someone told her she was in charge of Christian social relations and local church activities.

Now, when I say "assist for awhile," I do not mean bring four or five of the senior Guild to each meeting and then discuss senior Guild projects and problems. Let the girls have their own meetting. If I may give a very personal illustration—our own Junior Guild, in the more than two years of its existence, has never had a meeting at which two or more senior Guild women were not present.

In the first year, the business meetings were dragged out until 9:30 or 10 o'clock, and then there was still a program to be given. By that time the girls were fidgety and anxious to get started for home, because when you work all day you don't want to sit around all night listening to three or four senior Guild members talking among themselves about how much they gave for one project or another.

When the Junior Guild decides upon a project it should be one that they can feel is theirs. There should be co-operation between the Guild and the Woman's Society, and surely between the two Guild groups, but the Junior Guild should not be made to feel that it is very unco-operative if it doesn't dish out the ten or fifteen dollars needed to complete the senior Guild's chosen project.

So far I've told what *not* to do, rather than what to do, but these bugbears have very nearly killed my own unit. I am now at a jurisdiction summer school, learning more about the Guild than I ever knew before. I hate to go home to a disbanded Guild, but I know it will be easier to organize a Junior Guild from the beginning than to go back and try to re-interest the young women who have become bored with long-drawn-out and uninteresting programs, and an organization that meets once a month and does nothing more.

I am all for the Junior Guild, and know it will answer the need in your own church. But be sure the officers *know what to do* and then see that they keep the meetings alive and have an active program of activities that will carry over from one month to the next. The best of luck to you.

Dorothy.

Wanted

Young women for full-time positions as club workers in settlements or community centers of the Woman's Division of Christian Service. Write to Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y., giving full details of education and experience.

Program Suggestions for November

Topic: Deaconess Work

By Juanita Brown, *Editor of Literature*

PURPOSES

The purposes of this program are: (1) To give an insight into the work of deaconesses in The Methodist Church; (2) to stimulate a new or deeper appreciation of the service that deaconesses render; (3) to create a will to help discover young people who may be recruited for deaconess work under the Woman's Division of Christian Service.

Before introducing the two main talks, the leader should present an interesting introduction to the subject of the day, drawing upon the brief statement in the program booklet and upon the WORLD OUTLOOK article (October, 1944), entitled, "The Office of Deaconess—An Adventure for Christ." One speaker should give the biographical sketch of Miss Mary Whitehead, and another that of Miss Mary Ora Durham. These three talks should be woven into the worship service, which was written by a deaconess, a fact to which the attention of the group should be called. If it seems desirable, Miss Whitehead and Miss Durham might be impersonated, each speaker telling her story in the first person.

If a deaconess living in the community or near-by is available, she might be asked to speak on why she chose to be a deaconess for a life work, or she might be asked to speak of the work she is doing now.

This program offers an excellent opportunity for inviting a youth or student group to present the program, including the worship service, to the Woman's Society, as the subject is one which should be of interest and considered by all Christian young women choosing a life vocation.

ADDITIONAL MATERIAL

The following leaflets, pamphlets, and books from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, should be studied by the leader prior to the time of this meeting:

The Deaconess Serves, by Grace G. Steiner (10 cents).

A Methodist Deaconess (free).

What It Means to Be a Deaconess (free).

The Fourth Annual Report (1944). (35 cents.) This book shows where deaconesses serve and in what capacities. It also gives their locations and addresses and lists those who are retired.

The Unseen Guest, Volumes I and II (25 cents together). These booklets give brief sketches of many deaconesses now serving in the United States and some stories of a few nationals who are deaconesses in Mexico and South American countries.

Attention, Spiritual Life Secretaries

The Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, NewYork, N. Y., has available materials which cover suggestions for observance of the day which will mark the close of the war. There is included a beautiful service of worship to be used in the churches on this day. It will be well to order these leaflets (one copy free) and give encouragement to local pastors and leaders to be ready for a spiritual emphasis on that day rather than the type of hilarity which has prevailed on other occasions.

MRS. W. M. ALEXANDER,
Chairman Spiritual Life Committee.

A Meditation

(*Continued from page 3*)

from one of the questionnaires used in Summer School: Give a concrete example of a woman who became interested in your Woman's Society of Christian Service this past year. "A lovely young mother found Christ as her Saviour; she wanted to know what she could do in her Woman's Society. She became a circle leader and won thirty-three new young women to the church and to her own circle this year." Her heart burned within her, and she accomplished much. She allowed the Young Man of the Emmaus Road to be her guide.

We sing, "Jesus is all the world to me." Is he? The poet cries, "Stab my spirit broad awake." Do I? The Saviour of the world leads me to fall at his feet and hear him say to his Father, "I have manifested thy name unto the men which thou gavest me out of the world."

Our Father, cleanse my heart, stir my soul, and give me a new vision of my individual responsibility to my family, and church, my nation, my Allies, my enemies, and my world.

Meditation for Officers of the Woman's Society of Christian Service

By Gladys C. Murrell*

FOREWORD

THIS period of worship has been arranged for the officers of the Woman's Society of Christian Service.

It calls for the fellowship of a quiet time followed by a meditation read by the officers indicated. (However, it may be read by one person if so desired.)

We need periods of togetherness in thinking of God and his will before entering a meeting where important decisions are made.

Many misunderstandings which arise in business meetings are caused by members rushing in full of worry over individual problems and allowing their moods to color the statements and decisions made.

Consistently asking God's help and facing squarely one's own problems is the duty of every Christian woman. Thus she may arrive at an understanding attitude and be a source of strength to others.

QUIET TIME

As the music of "Take Time to Be Holy" or "I Am Thine, O Lord," is played.

PRESIDENT—

We talk too much and listen too little. Our days are too full of events and our minds too crammed with things of the earth. We need to spend more time in prayer, in meditation, and in conscious communion with God. For we are his fellow workers.

SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES—

Though we work with the skill of the most accomplished of women
But have not love,
We labor for mere display
And become a discordant note in the church we serve.

TREASURER—

Though we are tireless in sewing, in serving dinners, and in having sales,
And though we are careful tithers
But have not love,
It profiteth us nothing.

SECRETARY OF SUPPLIES—

Though we give our time and resources to supply work
And consume our strength in sewing
But have not love,
It profiteth us nothing.

SECRETARY OF MISSIONARY EDUCATION—

Love suffereth long and is kind,
Love knoweth neither envy nor selfishness,
Doth not behave itself unseemly when new methods are proposed.

SECRETARY OF STUDENT WORK—

Love is herself teachable,
Is not boastful of success,
Seeketh always to assist students at home or abroad.

VICE-PRESIDENT—

Love is not easily overwrought,
Does not brood over slights,
Rejoiceth not in a fuss or stirring up trouble,
But rejoiceth in that which maketh the society to prosper.

SECRETARY OF CHILDREN'S WORK—

Love patiently beareth discouragement,
Trusteth the best in children,
Prepareth herself with care,
And confidently expecteth God to bless her efforts.

RECORDING SECRETARY—

Love never faileth,
Whether there be circles or W. S. C. S.
Rules shall be changed;
For we know but little and we strive imperfectly;
When that which is better is discovered
That which is less should be discontinued.

(*Continued on page 31*)

*Mrs. Gladys C. Murrell, wife of pastor of First Church, Covington, Ky., author of *Glimpses of Grace* and other volumes.

Their Stars We Follow

By Mrs. Frank G. Bell*

"In the strength of our forefathers we go—their stars we follow." So goes the quotation, but I was not aware to what extent we were following one particular star of our mothers until recently. This summer I attended a meeting of the Woman's Society of Christian Service of First Church, Bessemer, Alabama. At that meeting Mrs. W. S. Welch, the sister of Lorraine Buck, our missionary in Cuba, showed me a program she had recently come across in looking through the old family Bible of the Buck family. The program was brown with age and had for its title, "Programme for Week of Prayer and Self-Denial, January 2-8, 1893."

Intrigued by the number of years we had been observing our Week of Prayer, I went to the library for further information. The earliest copy of minutes of our woman's work I could find was the fourteenth *Annual Report* of the Woman's Board of Missions of the Methodist Episcopal Church, South, held in Lexington, Kentucky, that year, and made up of thirty-seven conferences. There were 3,404 societies, including young people and juvenile, with a total membership of 80,963.

As a part of the report of Mrs. S. C. Truehart, secretary of Home Affairs, this was given: "The Week of Prayer and Thanksgiving was not so fruitful of visible results, but who shall say it is without power? May our workers never forget it! May they never cease to observe it!" The offering, as reported by the treasurer, was $3,159.45.

At the same meeting a motion was made and carried, that the "Week of Prayer and Thanksgiving include Thanksgiving Day, and that a special program be prepared by the editor of the leaflets."

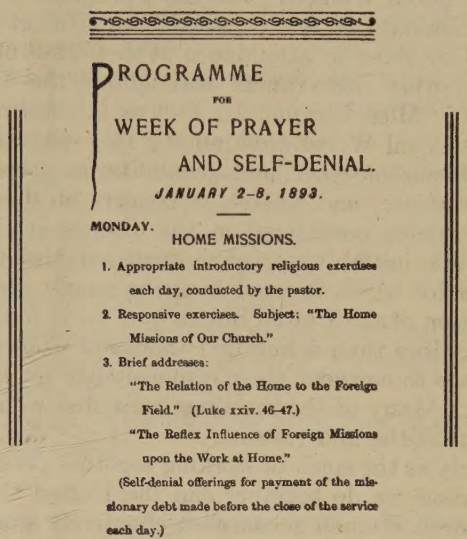
Since the program which Mrs. Welch found was dated January 2-8, 1893, it must have been the one intended for use Thanksgiving week of 1892. Several things about it were of particular interest.

First, it covered an entire week, beginning on Monday and closing with the night service the following Sunday. Second, the Sunday afternoon service was called a Children's Mass Meeting and read as follows:

"1. Suitable religious exercises.

"2. Two ten-minute addresses: 'What Is the Duty of our Sunday Schools to Foreign Missions'; 'The Claims of Heathen Children Upon the Children of the Church.'

"3. Offerings by the children."



PROGRAMME
FOR
WEEK OF PRAYER
AND SELF-DENIAL.
JANUARY 2-8, 1893.

MONDAY.
HOME MISSIONS.

1. Appropriate introductory religious exercises each day, conducted by the pastor.
2. Responsive exercises. Subject: "The Home Missions of Our Church."
3. Brief addresses:
"The Relation of the Home to the Foreign Field." (Luke xxiv. 46-47.)
"The Reflex Influence of Foreign Missions upon the Work at Home."
(Self-denial offerings for payment of the missionary debt made before the close of the service each day.)

A third interesting feature of the program as a whole was the subject matter and the timeliness of a great many subjects for us today. For example: "China, Its Magnitude and Importance as a Mission Field"; for the program on South America —"The Importance of Evangelizing the Latin Races on This Continent" and "Brazil, a Wide and Open Door for Evangelistic Effort"; "The Neglect of the Commission, the Decay of the Church"; "Prayer the Greatest Need of Missions"; "Prayer for a Missionary Revival in the Church at Home and Abroad."

Concerning the offering, this notation was made: "Self-Denial offerings for the payment of the missionary debt made before the close of the service each day".

As we look at this year, 1944, and observe "Our Week of Prayer and Self-Denial, we are conscious of the broadened scope of opportunities open to us and the increased responsibilities which are ours so that we are moved to commit ourselves to the complete quotation, 'In the strength of our forefathers we go, not in their tracks; their stars we follow, not their dead camp fires.' "

* Mrs. Frank G. Bell, president North Alabama Conference Woman's Society of Christian Service, member Board of Missions and Church Extension.

World Community Day—November 3

On Friday, November 3, thousands of church women of many denominations will unite in the second annual observance of World Community Day to study "The Price of Enduring Peace," under the sponsorship of the United Council of Church Women. The day's program of study will culminate in the personal commitment to be signed by those in attendance at thousands of community-wide observances throughout the United States. Miss Eleanor K. Purves is chairman of the National World Community Day Committee.

Problems of relief and rehabilitation, economic independence, and matters of concern on the home front will be considered in the discussions. Last year the initial observance featured the taking of a ballot which favored overwhelmingly the participation of the United States in a world organization. More than a hundred thousand women met together to consider their responsibility for lasting peace. Many of the meetings attracted women of various faiths and races.

"Only as the spirit of working together permeates the things we do together can the United Council of Church Women accomplish effectively what the organization has set out to do," says Mrs. Ruth Mougey Worrell, executive secretary of the United Council, which represents ten million Protestant churchwomen. "As followers of the Prince of Peace, we must together build a world order where peace can exist. . . . We have faith to believe that the women of the United States, through prayer, study, and action may determine the kind of a world we covet for our children and our children's children."

Program material for World Community Day may be secured from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and is priced at ten cents per copy. (*Order early.*) Included in the material are suggestions for worship and prayer, factual information for speakers, suggestions for community action, and possible procedures whereby observance of World Community Day may be facilitated in various parts of the country. Additional copies of the commitment may also be ordered. They are priced at one dollar per hundred copies. Each woman present will be asked to sign the commitment and keep it in her Bible as a solemn pledge to do all in her power to work for an enduring peace. A free-will offering will be taken for world relief.

Assembly United Council of Church Women

"Forward Together in Christian Action" is the theme of the second biennial assembly to be held by the United Council of Church Women in Columbus, Ohio, on November 14 to 16, it is announced by Mrs. Ruth Mougey Worrell, executive secretary of the interdenominational organization representing ten million Protestant churchwomen. Churchwomen of all denominations are urged to attend the meeting to plan unitedly a program of action possible only if undertaken together by churchwomen in all parts of the United States.

Devotional, business, and discussion group sessions will feature the morning meetings. Features of the afternoon meetings will be consideration of local, national, and world problems under the leadership of twelve commissions, whose members are already at work on their presentations. Topics and cities responsible for the study are:

"A Realistic View of Christian Missions at Home and Abroad After the War" (Cincinnati).

"The Church in Europe—in Axis and Occupied Countries" (Indianapolis).

"Latest Word from the World Council of Churches and the Need for an Ecumenical Committee in Every Community" (Rochester).

"A Who's Who of Great Christian Women Leaders" (Council of Churches in Nebraska).

"Early Beginnings of United Church Women—Today's Task in United Work Among Church Women" (Councils of Churches in Texas).

"A Critical Study of Prejudice—Its Cause and Cure" (Boston).

"Our Profession Versus Our Behavior" (Detroit).

"Special Problems Arising Out of the War Situation in Local Communities" (Minneapolis).

"The Relation of Missions to World Order" (Los Angeles and vicinity).

"A World View of the Color Problem" (Chicago).

"A Christian View of the Economic Foundation of World Order" (Nashville).

There will also be inspirational addresses by nationally and internationally known speakers. Workshop periods are planned for local and state officers of Councils of Church Women to study effective plans for community action.

Assembly headquarters will be in the Deshler-Wallick Hotel, Columbus. Hotel reservations should be made individually. A list of other hotels or private residences with available rooms may be secured by writing Mrs. Albert Frost, 2375 Tremont Road, Upper Arlington, Columbus, Ohio.

Women in the Church

THROUGH the co-operation of the Board of Missions of The Methodist Church, the Foreign Missions Conference of North America, the Home Missions Council of North America, the United Council of Church Women, and other missionary and church agencies, more than 150 weekly and daily newspapers in the United States are now publishing once each week a three-hundred-word column of religious and missionary news concerning the world-wide activities of church women. It is entitled, "*Women in the Church*," with the byline by Mary Fowler.

"*Women in the Church*" is interdenominational and international in scope. It is strictly news in content, and has no propaganda or editorial material. It tells what women are doing, planning, saying in the field of missions, and general church interests. Editors now using it have expressed complete satisfaction with its objective point of view.

The use of the column is offered, free of charge, to one newspaper in any community. The column has no paid salesmen or agents, but relies upon the presidents of women's church organizations, the chairmen of their publicity committees, etc., to call the column to the attention of editors of local papers and urge them to use it regularly. The editors know that church women are among their best readers, and that they are interested in this type of news.

If "*Women in the Church*" is not now being published in your home-town or county newspaper, write for a sample of the column to the News Service Department, Board of Missions, 150 Fifth Avenue, New York 11, N. Y., or to THE METHODIST WOMAN (same address). Show the sample to the editor, and when he agrees to use it, notify the News Service Department. It will then be sent direct to the editor each week. With the first regular mailing a mat or an art heading for the column will be furnished.

Southeast Asia Wall Map

Southeast Asia Wall Map on center spread this issue may be secured in four colors, size 34½ x 22½ inches. Price 25 cents each. Used through courtesy Missionary Education Movement. *Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.*

Meditations for Officers of the Woman's Society of Christian Service

(*Continued from page 28*)

SECRETARY OF LITERATURE AND PUBLICATIONS—

When we were children in our religious life
We spoke as children,
We felt as children and thought in childish ways.
Now we are striving to do service worthy of our years;
We should put away prejudices
And study to show ourselves approved.

SECRETARY OF YOUTH WORK—

Though there be women of leadership today,
They, too, shall pass away.
Those who are now under our protecting guidance
Must forever be taking their places.

CORRESPONDING SECRETARY—

Even though we be not proud of our reports today,
Each quarter we shall grow in strength;
Now we know in part,
Some day we shall know fully, even as our efforts are known.

ALL—

And now abideth faith, hope, and love—these three;
And the greatest of these is love.

SECRETARY OF SPIRITUAL LIFE—Let us pray:

"Keep us, O God, from pettiness,
Let us be large in thought;
By every word and deed of ours
May good for all be sought.
Remove from each of us all trace of sham,
Our tolerance increase;
Let us take time for all things, Lord,
Sustain our lives in peace,
And give us understanding hearts
That we with all may find
A common bond of sympathy
That prompts us to be kind."

("Collect" by R. Carter.)

Ask Yourself

1. "A great empire and little minds go ill together. Gentlemen, you should study larger maps."
2. "Our world. . . . Your world. This is one world."
3. Needs of Burma in postwar period.
4. Needs of Malaya in postwar period.
5. Mrs. Arial Hepponstall.
6. Needs of Philippines in postwar period.
7. Story of Pedro.
8. "Demobilization challenges the church."
9. October—Guild Month.
10. "Price of Enduring Peace."

1945

New Program for Adults

Price, 45 cents

(READY NOVEMBER 1)

• This packet contains the program booklet, "Behold, I Have Set Before Thee an Open Door," and the booklet, "Worship Services." (Printed in English and Spanish. See future issues for announcement of the Spanish edition.)

In addition to suggestions incorporated in this program booklet, THE METHODIST WOMAN will carry up-to-date suggestions planned two months in advance.

• The packet for 45 cents includes the two booklets, either English or Spanish. Quantity prices: Programs, 3 for 60 cents; worship service, $1 a dozen.

Week of Prayer and Self-denial, October 25-31

A Worship Service for a Quiet Day. 50 for $1.30; 25 for 75 cents; single copy, 5 cents.

Leader's Handbook. 6 for 45 cents; single copy, 10 cents. Gift Envelope, free.

Note: Conference Secretaries of Literature and Publications will send to each society in the local church a free packet containing one each of the above and one poster. Free packets cannot be obtained at Literature Headquarters.

World Community Day* November 3

World Community Day Program. 10 cents. Theme: The Price of Enduring Peace. Program book includes suggestions for worship and prayer, factual information for speakers, suggestions for community action, and possible procedures for World Community Day.

Commitment Cards. $1 per 100.

*Sponsored by the United Council of Church Women. See page 30 this issue for further information.

New Literature

Our Work. Presents a composite picture of our fields of work. 15 cents.

Know Your Bible. Plans for studying the Bible. Free.

Fellowship of Intercession. Card. Free.

Building a Christian Community. A pamphlet on the work of the Town and Country Bureau. 10 cents.

Handbook, Christian Social Relations and Local Church Activities. New. 10 cents.

The Secretary of Missionary Education and Service. New. Free.

Youth Program 1944-45 45 cents

Lights Around the World

Contains monthly programs and worship services for girls' interest groups, September, 1944, to August, 1945.

The theme is developed to give increasing evidence that the "lights" of missionary service have not gone out. Both young people and leaders are going to be thrilled in working out this program.

Approved Studies 1944-45

***Theme:* Southeast Asia**

West of the Date Line. By Constance M. Hallock. 50 cents.
Discussion and Program Suggestions. By Gertrude J. Rinden. 25 cents.
Do You Want a Christian World? By Willis C. Lamott. 25 cents.
Tales From Southeast Asia. By Alice Hudson Lewis. 50 cents.
Beyond the Blue Pacific. By Alice Geer Kelsey. 60 cents.
A Junior Teacher's Guide. By Alice Geer Kelsey. 25 cents.
A Bell for Baby Brother. By Jessie Eleanor Moore. 60 cents.

***Theme:* The American Indian**

The Indian in American Life. By G. E. E. Lindquist. 60 cents.
This Is the Indian. By Earle F. Dexter. 25 cents.
What Kind of Democracy Do You Want? By D. Campbell Wyckoff. 25 cents.
Indians Are People, Too. By Ruth Muskrat Bronson. 60 cents.
Discussion and Program Suggestions. By John D. Banks. 25 cents.
Trails of Friendship With Indian Americans. By Mary Garland Taylor. 50 cents.
Peter of the Mesa. By Florence Crannell Means. 60 cents.
A Junior Teacher's Guide. By Frances D. Heron. 25 cents.
My Indian Picture Story Book. By Mabel Niedermeyer. 50 cents.

***Theme:* Christians and a New World Economy**

Christianity and Social Order. By William Temple. 25 cents.
Economic Planning in the United States. By Lewis L. Lorwin. 20 cents.

***Theme:* The Christian Faith and the Christian Way**

The Word of His Grace. By Costen J. Harrell. 25 cents.

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